

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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## General Notes.

Kobe Church received, Mch 22, twenty-two members, mostly by adult baptisms, and the remainder by letter.

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Our readers will be glad to see the article from Mr. Wilbur, our recently acquired Kobe Y.M.C.A. Secretary. He and Mrs. Wilbur are a distinct acquisition to the Christian forces of this city of three hundred and eighty-eight thousand people.

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The Twenty-Seventh Annual Conference of the International Missionary

Union will meet at Clifton Springs, N.Y., Je 1—7. Theme: "World Movements Foreshadowing the Coming of the Kingdom." No other gathering offers equal opportunity to meet representatives of so many missionary societies. The sessions are open to the public.

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The total circulation of the American Bible Society for 1909, was: Bibles, 4,887; Testaments, 40,348; portions, 15,810. This is not as good a showing as would have been the case, doubtless, had not the agent been absent on furlough, a considerable part of the year. The two British Bible Societies report, for 1909, sales of 1669 Bibles; 25,714 Testaments; 220,834 portions.

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The following statistics of graduates at the end of Mch have been reported:

Kobe College, 2; Academy 9; Music Dept. 1—Glory Kindergarten Training School, 6; Kindergarten, 31—Matsuyama Girls' School, Regular, 11; Special, 3; Post Graduate Course in Domestic Economy, 14—Night School, 2—Baikwa Girls' School, 32—Dōshisha Theological, 7; College, 9; Academy, 50—Dōshisha Girls' School, Literary, 2; Domestic Science, 3; Academy, 10—Maebashi Girls' School, Regular 29; Sewing, 4—Kindergarten, 25—Miyazaki Kindergarten, 3.

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After more than twelve years of faithful and successful work, Rev. Giichi Sugiura, on Mch 27, resigned the pastor-



ate of Asahigawa Church. During this pastorate the handful of believers, housed in a poor old temple, has increased to an organized church of about one hundred and forty members. It has become self-supporting, and has twice swarmed, giving from its membership the nucleus of the Tokachi Church, and the Nayoro Church. It has built a church edifice and a parsonage, and, last December, it dedicated another small meeting house, in an outlying farming district, where several of its members reside. Early last month a company of twenty-three were baptized, at the service, in this district.

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The article on ferns was prompted by the expressed interest of a reader. Tho we have done practically nothing at it for some years, even a rusty acquaintance quickens enjoyment of a day in the mountains. The Japanese are doing fine work in botany, producing life-like colored plates of drawings from actual specimens, with surprising success and cheapness. But for ferns they have done only a minor part; the best work with fine colored plates, *Futsū Shokubutsu Zufu*, figures only about seventy-five ferns, while the best comprehensive manual, Makino's *Shokubutsu Zukan*, has only a few over a hundred. Supplemented by such works as these, Franchet and Sabbatier's *Enumeratio* is probably the student's best aid.

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In spite of a pouring rain, over sixty guests, mostly men, including many of Miyazaki's first citizens, such as Governor Takaoka, principals of schools, a bank president, etc., attended the formal opening (*kaienshiki*) and first graduating exercises of the *Kyōai* or Love One Another Kindergarten, on Mch 22. After a brief address by the principal, outlining the aims and methods, and closing with a plea to parents for sympathy and co-operation in the work, there were addresses by the Governor, principals of the normal and middle (high)

schools, and the banker. Deep interest was shown in the children's exercises. Appreciation expressed by parents and others, affords great encouragement. Homes previously closed to the workers, are wide open, and the Christian influence of the kindergarten is already bearing fruit in a few homes.

\* \* \* \*

Pres. Henry Churchill King, of Oberlin is now in Japan for a series of lectures dealing with the relations of psychology and sociology to religious and moral life and thought. He will lecture before universities and higher educational institutions, educational societies, pastors and other Christian workers. About two months will be spent in Japan. He graduated from Oberlin, studied in Germany, became professor of mathematics at Oberlin, then of philosophy, then of theology; for a brief time he was Acting-President, then President of Oberlin. He has given several courses of lectures at Harvard and Chicago Universities. He is a prolific author; among his books are: *Reconstruction in Theology*; *Theology and the Social Consciousness*; *Rational Living*; *The Laws of Friendship*; *The Ethics of Jesus*; *The Seeming Unreality of the Spiritual Life*; *Personal and Ideal Elements in Education*; *Great Truths of Our Christian Faith*. It is not too much to say he is one of the very foremost thinkers in the United States.

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In the *Japan Weekly Mail*, Apl 2, Dr. Griffis has a letter devoting about a column to Dr. Berry's prison reform work in Japan, in 1873, a brief account of which, by Dr. Berry, appeared in our Fortieth Anniversary Number (MISSION NEWS, Vol. XIII, No. 5). The occasion of Dr. Griffis' reference was his perusal of Count Okuma's "Fifty Years of New Japan," which appeared in January. These two volumes are an abridgment of the original Japanese work, by various contributors,



including a few foreigners, as Prof. A. Lloyd, Capt. F. Brinkley, and Dr. Baeltz, whose chapters are omitted from the English translation. Since the original was published, in 1907, there has also been a Chinese translation. In the English work the credit intended for Dr. Berry, is completely obscured for all who do not know the facts, by ascribing the reform to "Dr. Bayley." This was probably due to the interminable confusion of *l* and *r* by Japanese. Bayree (Berry) might be confused easily with Baylee. In Mrs. Learned's article in the above MISSION NEWS, a good example of this confusion was spoiled by the proof-reader. *Glory to God in the Highest* should have been *Glohy*, etc.

### Personalia.

Pres. King, of Oberlin, arrived at Kobe, Apl 11, from Shanghai.

Miss Searle reports having visited Mrs. Emily Brown Harkness, in Santa Cruz, Cal.

Rev. Chas. & Alfred Stanley, D.D., of our No. China Mission, sailed from Kobe, by the *Asia*, Apl 10, for San Francisco.

Miss Torrey writes from Zürich (address, care of Cook's Agent, 2 Fraumunster Str.), of beautiful surroundings and improved health.

Miss Mary Anna Holbrook, M.D., sailed for San Francisco from Kobe, Apl 10, by the *Asia*. Address: Pacific Grove, Monterey Co., Calif.

Miss Isabella Maria Hargrave and Miss Frances Kate Morgan, of the Canadian Methodist Mission, sailed from Yokohama, by the *Prinzess Alice*, Mch 13, for furlo.

Mrs. Mary Bewick White, M.D., of Madison, Wis., mother of Mrs. Grover, arrived at Yokohama, Apl 8, by the *Korea*. She will spend about six months in Japan.

Miss Mary Elizabeth Stowe and Miss Grace Hannah Stowe, who have been at Tottori for language study, since Sept.,

reacht Kobe the end of Mch, to enter upon their work in Kobe College.

Mr. and Mrs. David C. Churchill, of our Marathi Mission, Ahmednager, India, paid flying visits to several of our stations, and sailed from Yokohama, on the *China*, Mch 20, for San Francisco.

U.S. Consul D. F. Wilber, reacht Kobe by the *Tenyo Maru*, Apl 5, after a brief visit home on account of Mrs. Wilber's ill health; she remains in the United States, at Clifton Springs, N.Y.

Miss Olive Sawyer Hoyt, who has been engaged in language study at Maebashi since her return to Japan, arrived at Kobe by the *Mongolia*, Mch 27, to resume her work at Kobe College.

Miss Ada Wright Cockroft, who taught at Kobe College from Sept. till the close of the winter term, sailed on the *Kleist*, Mch 28, from Kobe for Shanghai. She goes to teach in a mission school at Soochow.

Mr. Arthur Wellesley Beall, of Whitby, Ont., professor in the Dōshisha from Oct. 1, 1890 until Je, 1893, remembers some of his Japan associates, as shown by the useful Canadian calendars he sends to several people.

Miss Harriet Frances Parmelee sailed from Honolulu, for California, by the *Siberia*, Mch 26. Her physician advised Southern California. Her sojourn at Honolulu has proved beneficial to her health. Address: Care, Dr. Tenney, Berkeley, Calif.

Mr. Geo. Ernest Trueman and Miss Julia Clarissa Hocking were married by Rev. Jesse Blackburn Thornton, at the home of the "Fifty-Nine" ladies, Apl 12. Mr. Trueman is just back from the United States, under appointment as Y. M. C. A. Secretary.

Rev. Dwight Whitney Learned, D.D., sailed from Kobe, Mch 28, by the *Manchuria*, for furlo, after a period of about seventeen years on the field. This makes the second time in thirty five years. His address in America, will be, 255 Hempstead St., New London, Conn.

It was pleasant to receive a letter

from Prof. Chas. Truman Wyckoff, Dean of the Lower Academy at Bradley Polytechnic Institute, Peoria, Ill., introducing Mr. C. D. Clark, a member of the *Cleveland* tourist party. Prof. Wyckoff was a member of our Mission, at Kyoto, from Mch 1, 1889 till July 4, 1891.

### The Child's Thoughts Go A-roaming.

(FROM "SUNSET MEMORIES" OF TIMES WHEN ABOUT EIGHT YEARS OLD.)

The sun in bright flames is far down in the West;

And in tranquil repose I've surrendered to rest,

While my thoughts are away on the mountains of blue,

Away o'er the hills with deep mystery filled,

And looking far off on the plains that are tilled;

For to me the wide world and its hues are all new.

Whence comes the bright sun with its radiant beams?

Whence comes this strange world with its mountains and streams,

And all the wild beauty of forest and glen?

The charm of it all is borne in on my soul,

Like the echoes of music, in limitless roll,

But no sign of the mystical how and the when.

Honolulu, T.H. JOHN T. GULICK.

### Ingathering at Kujo Church, Osaka.

For three months the Kujo Christians had been getting ready for the series of evangelistic meetings which has recently closed. Special preaching services and early morning prayer-meetings were marked by great earnestness and unity of pastor and people. They gave liber-

ally, contributing over one hundred and fifty yen for expenses, which were likely to be incurred. Committees designated to particular work, were chosen, and the whole campaign skilfully planned and carried out. A small choir had been in training for two months, to sing hymns in two parts, and was always ready at the call of the pastor, to help in the services.

Two pastors and a Bible woman, from outside Osaka, were delegated to help the workers at Kujo, being entertained by the Church, one pastor coming three weeks before the meetings, the others coming some days before, and remaining after the meetings. In addition to the general plan of advertising thruout the city, in connection with the union movement, this church had special slips printed, showing the plan of this section of the city, and the location of this church; also giving the dates and hours of services. These slips were scattered thru the neighborhood. The result was a church, holding about two-hundred, the women leaving the benches for the men, and sitting closely together on mats brought from the Sunday-school room—crowded for five consecutive nights, almost beyond its capacity, with a most responsive audience, eagerness to hear written on their faces. Given such an audience, in a warm, brilliantly lighted, well ventilated church, with the aid of good stirring music, what wonder that the earnest, simple gospel message reached the hearts with convicting power!

There were two addresses each night, at the close of which slips of paper were distributed, upon which those who wished to look into Christianity further were requested to write their names and addresses, and later opportunity was given for instruction. Those already convinced of the truth of Christianity, who had definitely decided to become Christians, were also asked to sign the papers. On some of these occasions the Christian women were asked by the pastor to sing a hymn quietly, which was



very effective, taking attention away from the signers of the slips. Two hundred and thirty persons signed, of whom eighty-six desired baptism.

After the audience had dispersed, the Christian workers met for a few moments of praise and prayer. Following this series of meetings, services were held for enquirers. They were visited at their homes, individually helped and instructed. Seventy-two were found to be ready for baptism at the communion season, two weeks later, and doubtless many more will follow, after fuller instruction.

What a red-letter day for Kujo when these seventy-two, two-thirds of whom were men, came into the church, adding over fifty per cent to its membership! Baptism was administered morning and evening, to accommodate those who could only attend one or the other service, the communion service being held in the evening. Unusual preparations had to be made, one hundred new cups were bought, we were requested to prepare three times as much of the emblems as was ever before used; and seats!—they hadn't benches sufficient for the membership, if all came.

Now, after the meetings are over, real work must begin. First of all, new benches must be ordered, and, in the very immediate future, the church must be enlarged. These new recruits must be instructed and nourished in the faith and the enquirers must be met, their difficulties and doubt cleared away until they are brought into the church. This work will prevent the Christians from falling into lethargy so often noticeable after such seasons of special effort.

It might seem that these seventy-two persons were baptized too hurriedly, but only eight of the number were strangers to the Christians, brought in solely as a result of these meetings. About thirty had been under instruction preparatory to baptism, before this. Others had been taught in the Sunday-school, or came from the homes of the Sunday-

school children. Several were relatives of Baikwa Girls' School students, and others were members of the families of Christians. Of those still under instruction, whose baptism is postponed, the majority are the direct result of these meetings.

This has been a united effort to gather in the fruit, most of the seeds of which had been sown by various faithful ones for months and years past. Concentrated effort and consecration to the work, under the leadership of the Holy Spirit, have brought about this successful issue,—this ingathering, not only into Kujo Church, but into other Osaka churches, where there were the same conditions.

(MRS.) NELLIE STRATTON ALLCHIN.

### My Girls.

Is it possible that the American Board was pioneer in the now popular movement for providing Christian homes or hostels for public school girls? Eighteen years ago, about two months after we reached Miyazaki, a country girl, carrying a small bundle containing her little all, presented herself at our tumble-down mansion, asking if she might live with us. She had heard in her country home, she said, that foreigners were kind to Japanese girls, and taught them many good and useful things, so she had been walking three days to get to us, for she had a very hungry heart. Of course she stayed.

I had been praying that the Lord would show me how I could reach the women, who seemed to wish for nothing that I had to give; was not this the answer to my prayer? Was the Lord going to let me help the girls of the whole province without taking me one step from my home and delicate children? It seemed so then, and still more so, when, a year later, we were forced to buy a much larger piece of ground for the mission house than we needed, with its good, tho old temple, and its niece,

comparatively new, Japanese private dwelling. The temple was mentally dedicated to the work for girls, and the private house to the kindergarten, for which we had a teacher preparing in Miss Howe's Training School.

The foreign house was built close to the remodeled temple, the front part of which has, for sixteen years, housed the six to ten girls who have either worked and studied at home, worked and gone to the *Jo Gakko*, or paid their board and done no work while attending school.

In the early days the girls did the house-work and cared for the babies, helped raise the vegetables which we all ate, and, two years, raised cocoons. In one emergency they formed in line and tossed the balls of mud to men, who were laying tiles on a roof, racing with a coming storm. In the many sicknesses of the children; my own months on the bed, resting; Louisa's birth and Mother's death, what we would have done without the help of any girls, so freely and lovingly given, I do not know. Is it any wonder that I love them individually and collectively, and that now I am very glad to fill the large nest, from which our own fledglings have flown, with these dear girls?

As an evangelistic agency this work has been useful, more useful than any other way in which I could have worked for the women of Hyuga. Miss Gulick says: "The bitter opposition to Christianity in Hososhima was turned to a cordial welcome, because of the great transformation in a wilful girl from there, who was with us for three years. Several are married and I have a dozen Japanese grandchildren. A number are doing good work in the province, as teachers in the public schools, and in various Sunday-schools. Nearly all who have been with us, except the girls graduating this year, have become Christians. I am ashamed to report that only two have entered the Bible School, and but one the Kindergarten Training School, but I hope that we are turning over a new leaf, for one is going

this year to each of these schools.

We have had no financial help from the Mission. A little was given by personal friends, and, when in America, I raised enough to prevent turning away any for lack of funds.

Since last year, when I became brave enough to advertise in the local paper that we were ready to take school girls to board, for *yen* 3.50 a month, about what the school boarding houses charge,—that the girls would have the free use of organ and sewing-machine, while those who wished, would be taught foreign cooking and English,—we have been full with eighteen girls, nearly all of whom pay the full *yen* 3.50.

Not only is this work for girls approximating my ideal of long ago, but, as, a few days since, I sat in the corner of the "nice Japanese house," and saw one of our mission children, now our associate, presiding with such dignity, at the "Opening" exercises of a nice kindergarten of thirty-five children, I felt quite like a grand-mother, no longer needed for the carrying out of even her own plans. But four more institutions must be started before I shall feel like saying "Now lettest thou thy servant depart in peace."

Yesterday afternoon we started a foreign cooking and Bible study class, with nineteen of the elite ladies of town, as charter members. Miss Wainwright who is "Out-looking" Hyuga most satisfactorily, gave us a good start with her talk and cooking demonstration.

(MRS.) H. G. CLARK.

### A Financial Campaign in Kobe.

About ten years ago the Young Men's Christian Association was organized in Kobe, and a small house was rented for its work. Here an evening school has been conducted for teaching English, a dormitory of six rooms with accommodations for thirteen men, has been maintained, and entertainments, religious



lectures and Bible classes have been provided regularly. It has been managed by a board of Japanese business men from the various churches. The directors have employed a Japanese secretary, a graduate of Dōshisha, and have met all their expenses for ten years without foreign aid.

Two years ago, at the request of the directors, indorsed by the missionaries located here, the International Committee sent Mr. V. W. Helm to Kobe, as the first foreign secretary. He served but a few months and died, yet before his death he interested two business men from Washington, D. C., in his work.<sup>1</sup> They visited Kobe and were so impressed with the success of the Association that they agreed to secure the money in America for a building, if the Japanese directors would provide the lot.

The board selected an excellent location and, taking advantage of the business depression that followed the war, purchased it for a low price. They gave their personal notes as security, and set about to raise *yen* 30,000 to pay for it. Some generous gifts were made by Christian Japanese business men, three of whom gave *yen* 1,000 each; but after securing about *yen* 10,000, it seemed impossible to get more. This beginning was made after Mr. Helm's death, while there was no foreign secretary.

When I came last January, the directors were eager to complete the fund. They decided on a short campaign of concentrated effort, such as has been used in a number of American cities. The latter half of February was selected for this purpose. Each church was asked to appoint a committee of three to assist in the solicitation. A committee of young men, clerks in banks, post-office, custom house, and steamship offices was also organized. It was a united movement of the Christian men of the city to secure from the nine hundred men whose names were listed, the balance of the *yen* 30,000.

Each day, at noon, for the two weeks,

the workers took a simple lunch together. After the meal, reports were made of the gifts secured during the preceding day, and the total result was posted on a large bulletin, which also showed the balance needed to complete the fund. Then there was consultation and prayer before going out to see new men. At some of the luncheons there was great excitement, as successful workers told incidents of the campaign. At other times it was most discouraging to hear one after another report failure. But there was never any disposition to give up until the whole amount was secured.

At the end of the time the fund was raised, and a feeling of triumph was evident among the workers, as if they had felt themselves on public trial as Christians, and they had made good. The number of gifts was five hundred and forty, an average of *yen* 55 each. Most of the money came from non-Christians, but it was given with a full knowledge of the Christian character of the enterprise. Practically all of it came from Japanese, foreigners in Kobe having given about *yen* 2,000. Missionaries generously gave about *yen* 500.

The buildings will consist of a Japanese style dormitory, to house about fifty young men, and a main building, which will contain such facilities as are found in an Association building in America, modified, of course, to meet conditions here. A membership of fifteen hundred can be accommodated.

Of all the features, the dormitory has been the most productive thus far. It has kept a small procession of men entering the church, from among those young men who have come to Kobe to take places in offices. I am told that of those who have entered the dormitory, about one in five has been a Christian. The average term of residence is one year; and as they leave, about three in every four are Christians. Expectations for the new dormitory are large.

HOLLIS A. WILBUR.



## The Osaka Meetings.

The month of March witnessed the greatest movement known to the history of Christianity in Japan, so far. And, as I was privileged to witness some of the central facts, I gladly respond to the request for a brief description of what I saw and heard.

### PREPARATION.

Of course everything depends, in such a movement, upon the administrative and spiritual preparation. And this wholly Japanese movement was so thoughtfully and prayerfully planned, that to know how they did it, is better than any description of the meetings. The *Kumi-ai* churches had long resolved upon a *Kumi-ai* movement, but the spirit of federation that appeared at the Fiftieth Anniversary of Protestant Missions, last year, made the other churches of Osaka eager to co-operate, as far as possible, in making an impression on this, the greatest commercial city of Japan, the center of the commerce of the Empire. "Forty-three churches will have preaching services five nights, Mar. 5—9"; so wrote Mr. Miyagawa. How these various denominations, comprising forty-three preaching centers, got together with one spirit and with united prayers for one common purpose, I do not fully know. But this much I learned, with surprise and admiration, that if the Episcopalians had not been warm promoters of the movement, it could not have succeeded; and the Y. M. C. A., as usual, was one of the uniting forces. In the sociable of some sixty workers, that took place one afternoon while the meetings were in progress, it seemed to me that the Episcopalians were the most numerous and the Baptists next. Their unqualified sympathy with this wide co-operative evangelism, was something the like of which I have never seen elsewhere. The advertising of the meetings was something unique. Hundreds of catching posters, with the cross conspicuous, were in sight throughout the city, while each

church was a center for distributing attractive notices of the local services, with the names of the speakers and their subjects. Printers' ink and even illuminations were freely used.

Many of the ablest pastors and evangelists were imported from Tokyo, and even from distant Kyushu, so that there was an army of one hundred preachers. In each of the main churches there were two speakers every night, besides the pastor, and in some cases another special worker was assigned to the pastor, to help him visit and gather in the hearers. In the general spiritual preparation that preceded the meetings, there was a great union prayer-meeting, in which, so I heard, the hearts of the Christians were melted into one, over which the mind of Christ was supreme. One special feature of this general preparation, was two huge meetings by the *Kumi-ai* people, in the City Hall, where over two thousand listened, each night, to three earnest addresses. These were followed by a dinner, at the Osaka Hotel, where over two hundred Christians and their non-Christian friends, ladies and gentlemen, were addressed by Messrs. Miyagawa and Ebina. I have attended a number of Congregational dinners in the States, but I never was at one that surpassed this in the earnestness and power of apologetic Christian appeal.

### THE MEETINGS.

Very few of the church buildings were crowded those five nights. Indeed, in most of them, there was ample room for nearly twice as many. But the audiences were very much larger than usual. There was no excitement. One good feature was the activity of the laymen, who kept to the work with the same self forgetfulness as the pastors, while the women's meetings multiplied, in the afternoons. I should say that the central message of the preaching might be summed up in "Life in Christ." Yes, it was a revival, yet different from the great revivals of the West. Some one



has said that the ruling thought of Edwards' revival was, "Divine Sovereignty": that of Wesley, "Freedom": that of Finney, "Personal Responsibility": that of Moody, "Divine Mercy": while the next great revival in the West will have for its central note, "Social Responsibility." None of these great notes could have fitted into Osaka, as did the one into which Divine Experience has led the Japanese Christians, "Life in Christ."

#### THE RESULTS.

To have demonstrated that all denominations can co-operate in such a movement, is of no small significance. For the Japanese to have planned and carried out successfully this work, covering months of preparation and months of after work, at a cost of thousands of *yen* (no body knows how much, but the *Kumi-ai* alone cost about *yen* 1,500) is worthy of notice. To have drawn the attention of the city to this conspicuous Christian work is in itself great. To have had some of these Christian speakers invited to address teachers and schools is of value. But to have elicited so much sympathy from business men, and to have hastened the decisions of hundreds, who were simply waiting for something to move their wills, these are results for which we may give profound thanks. The membership of all the churches was about three thousand seven hundred, and is now way beyond four thousand. Mr. Allechin writes joyously:—"Sunday, Mar. 20, was a red-letter day for the *Kumi-ai* churches in Osaka. There were three hundred fifty-nine adult baptisms, in the six places: Temma, one hundred twenty: Osaka, ninety-four: Kujo, seventy-two: Naniwa, fifty-one: Shimanouchi, fifteen: Umeda, seven. Within this half year additional baptisms will probably bring the number up to five hundred." May the other churches have the same glad record. All of which marks the beginning of a new era in naturalized Christianity in Japan.

During the meetings a man brought me a Buddhist rosary. Ten years ago he was a Buddhist priest, and happened to hear me preach in Kobe. He is now a Baptist preacher, and brought me the *juzu* as a reminder of his conversion.

J. H. DeFOREST.

#### Learned's New Commentaries.

About four fifths of all our mission literature sold in the second half of 1909, consisted of the revised commentaries on the New Testament, by Dr. Learned, the last of which he received from the publisher Jan. 25, 1910. His labor as a commentator dates from Aug., 1881, when his teacher, Mr. Yokoi, suggested that he take up the work; it was one of those potent thought-germs, which sometimes immediately take fast hold on one and start an ever increasing current of activity running thru life. Sept. 12, 1881 found Dr. Learned beginning his exegetical work. He wrote in English on John, Luke, Romans, Galatians, Ephesians, Hebrews and Revelation, during the next four years. Some were translated by Mr. Yokoi, and published; the others served as basis for more thoro work. In the autumn of 1885 Dr. Learned determined to enter upon a more systematic and ambitious task, and to dictate in Japanese to his teacher, who turned the product into suitable literary form. By May, 1892, all the New Testament was explained in sixteen volumes, comprising about 8,900 pages; the prices ran from thirty-five *sen* up to one *yen*.

The newly revised set of ten volumes totals about 5,900 pages, and the prices range from one *yen* to one *yen* eighty *sen*. The series was begun early in 1904 and was finished Sept. 21, 1909. Unlike the old one, it was written in succession from Matthew to Revelation, and also differs in treating the synoptics in two volumes, rather than separately as individual gospels; all of Matthew and parallels in Mark and Luke printed



side by side with corresponding parts in Matthew, are included in the first volume; the double or triple narratives are commented upon as parts of single sections. The last is an entirely new work, without reference to the old series, tho the author's views, with few exceptions, have undergone no essential change. Instead of accepting actual obsession by evil spirits as literally the work of supernatural agencies, his view now is that such representation very likely was a mistaken popular explanation of diseases like insanity, epilepsy, hysteria, double or manifold personality. He has also given up the view of a literal second coming of Christ, with simultaneous resurrection and judgment, and attaches more importance to figurative interpretation, regarding it as more probable that there will be no such spectacular events. The chief merits doubtless consist in a more condensed form, better arrangement, improved method of treating the material, firmer grasp from riper thought and prolonged study, and increased perspicacity. The exposition is exegetical, with no attempt at devotional or homiletical treatment. An excellent feature of the method is the careful division of the text into sections and subsections, with explanation of each as an entity. Another feature is the attention paid to setting forth the progress of the argument, which enhances the value of the books. On his general attitude toward the many problems of interpretation, we must speak with the utmost modesty, but on the principle that one somewhat familiar with leading schools of interpretation can turn up what a commentator says on a few disputed points and render a reasonably fair estimate on the general position of the entire work, perhaps we shall not go far wrong in characterizing the series as conservatively progressive, scientific, thoro, up-to-date; opinions on contested points are expressed with modesty; there is an entire absence of the overconfident, dogmatic air; a tone of reverence and the warmth of a devotional spirit are

frequently suggested. None of us could cover the essential ground with any approach to his thoroness, in the space occupied; familiarity with all important phases of problems is abundantly shown in the compact introductions and in the exegesis, yet discussion of mooted points still in the stage of novelty and probation, is such that the unversed and incurious reader is likely to pass them without having difficulties raised, while eno is given to whet the curiosity of an inquiring student and to prompt him to seek fuller treatment. To one wholly unfamiliar with the subject, a careful digestion of these commentaries would serve as a most valuable introduction to further study, placing him in possession of fundamental problems and the prevailing theories as to their solution.

ARTHUR W. STANFORD.

### Some Impressions of Christian Work at Matsuyama.

It would only be fair to begin with that first day, that my sister and I landed at Takahama. As we came up the wharf, that beautiful afternoon, we were greeted by a little company of Christian workers, Mr. Nishimura, an earnest Christian man, teacher in the Girls' School, and head-teacher of the Night School, his wife and two other teachers. When we reached Matsuyama, the students of the Girls' School, some eighty or ninety, were lined up to give us a most hearty welcome. To look into the faces of these bright and happy girls was enough to convince one of the value of missionary work. And when you met them face to face in their school-room, heard them sing familiar hymns of praise, saw their earnest desire to gain a better knowledge of the Bible, and to be able to put it into actual practice, you felt, indeed, that the work would meet the Master's approval, "Well done." These girls, during a four years' regular course, or a three years' special course, are in-



structed in Bible, music, Japanese and English studies. One of the meetings that I enjoy very much, is the Christian Endeavor Society of forty girls. These girls conduct the meetings, offering many prayers and speaking earnest words for Christ.

The Night School consists of over one hundred young men, and some children. These young men are eager for study of the Bible, and many of them are found in the Sunday classes, although some do not have even Sunday free from work. For twenty years Mr. Nishimura has devoted himself to this work, and the value of his services has been so great that it has twice received special commendation from the government.

Too much cannot be said of the Factory Girls' Home, where such beautiful provision is made for these girls, who would otherwise live a life of awful degradation. Mr. Omoto, the superintendent, deserves great praise for his consecrated efforts. "During five years, over two hundred girls have been in the Home for longer or shorter periods." Here they are under good, strong Christian influence, and have from one to two hours of study daily.

There is a great work being done among the children of Matsuyama. The Sunday-school of each denomination, gathers in large numbers of these little ones, and they look like animated flower gardens, in their pretty *kimono* and bright colored ribbons. One attractive feature of the work is the looking after the restless ones by the older girls, thus enabling the teacher to give her carefully prepared lessons to those who do not need this special attention. The Sunday-school for the older ones is held later.

Mrs. Newell is doing a good work among the women, in giving Bible talks and in holding a cooking class once a week, followed by a Bible talk. One class consists of about twenty ladies, and the other of girls from the Girls' School. The regular attendance and evident interest in the work, speaks well for both teacher and pupils.

Mr. Newell has a class of Normal boys, and several other classes in Bible study, in addition to his many appointments at churches and preaching places. One interesting incident occurred lately in his many and varied duties. He was called to Namba, a village about twelve miles from Matsuyama, to give an address. At the head of the school is a man between fifty and sixty years of age, who was much pleased with the rapid and convenient way in which Mr. Newell had traveled, he having come on a very nice wheel. He at once decided to purchase one himself. He did so, and proved his ability by paying Mr. Newell a visit in less than ten days.

Matsuyama, beautifully surrounded by mountains, is a picturesque place to work in, and the people are responsive and eager to learn. There are many difficulties in the way, however, as in all missionary work. There are great blessings as well as much care attending this work. One sunny part is the meeting together, once a week, of the missionaries of all denominations, for prayer and conference, followed by a social time.

(MISS) ALICE C. JUDSON.

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### Kyoto Letter.

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Not in years have so many changes taken place in the personnel of Kyoto Station, as are now impending. Dr. Learned, who has remained at his post for seventeen years, has just left for a well earned furlough in America. No one's absence will be more felt than his and we all wait for his return in renewed health and strength.

The last of this month Dr. and Mrs. Davis, Mrs. Learned, and Mr. Lombard leave for America, going by way of Siberia. Dr. and Mrs. Davis will attend the World's Missionary Conference in Edinburgh, as delegates from Japan. Mrs. Learned plans to see the Passion Play in Oberammergau, and attend a Kindergarten Convention, in Berlin,



while Mr. Lombard plans a brief visit to the Lake District of England.

Dr. Gulick leaves about the middle of May, going to Edinburgh as a delegate to the World's Missionary Conference. He expects to travel with Dr. Arthur Smith and other delegates from China. He will return to Japan about the first of October.

President Harada of Dōshisha, leaves for Edinburgh about the middle of this month. He will attend the Missionary Conference, as a delegate for *Kumi-ai* (Congregational) churches of Japan. After the Conference he will go to America, where he expects to deliver a course of lectures in Hartford Theological Seminary, Harvard, Yale, and Cornell Universities.

Plans have been completed for the erection of a new recitation building for the Academy. It will have eight recitation rooms, seating fifty boys each, and will be ready for occupancy with the opening of the fall term. The Gymnasium for the Girls' School will be ready for occupancy in the near future, and plans for the new Recitation Hall are under consideration.

The Dōshisha alumni are making strenuous efforts to raise a more adequate endowment for the school, with very encouraging success.

The recent visit to Kyoto, of the party of tourists who are going around the world on the S.S. *Cleveland*, was an inspiration to us all. Two of our number welcomed them at each of the hotels, on Saturday and Sunday evenings. More than thirty of them attended our church service Sunday morning, tho they were only in Kyoto for a single day, and on Sunday evening, at the Kyoto Hotel, they asked for a special service, which one hundred and fifty of them attended to hear of the missionary work in Japan. The next morning more than twenty of them got up early enough to attend Dōshisha Chapel before breakfast. We will give a most cordial welcome to all other tourists who are as eager to hear of and see the Christian work in the city.

M. D. DUNNING.

## Japanese Ferns.

Some missionaries find added pleasure and refreshment in their walks, from interest in botany. As Japan is a botanical paradise compared with home localities from which we come, there is abundant scope for gratification of tastes in this direction. Ferns, of which there may be three hundred species, awaken the interest of several of our readers. Returning spring reminds us that it is the best time for collection of certain ferns, such as the royal fern (*osmunda regalis*, *zemmai*), whose beautiful colored shoots are a striking feature of mountain sides, and whose fruit is best secured in May; or the common shield fern (*aspidium erythrosorum*, *beni shida*), which must be gathered before summer to observe the red *sori*, whose color suggests the labial cosmetic of Japanese belles; or that white-backed fern invariably seen in the baskets of mushroom-sellers, and forming part of the new year decorations (*gleichenia glauca*, *urajiro*). The stag-horn fern (*lomaria nipponica*, *shishi gashira*) abounds on mountain paths, with its intense green sterile fronds, and its erect, curving fertile ones. The coriaceous chain fern (*woodwardia orientalis*, *konochi shida*) so-called because its fruit is arranged like the links of a chain, has great fronds often pendent from rock crevices. The common fern balls, which Japanese are so fond of suspending in shop and home, are *davallia bullata*, *shinobu*, found on mountain rocks and trees; the orange colored fruit in August, makes with the green frond, one of the finest contrasts in nature; of several other *davallia*, we mention *tenuifolia*, *hora shinobu*, for its beauty; it turns with the turning summer, from vivid green to a conspicuous dark red, with pink leaf-stalk.

Japan has several of the curious little filmy ferns, usually found carpeting some moist cliff in a shady glen, especially about waterfalls; *hymenophyllum barbatum*, *kōya koke shinobu*, is an example. Perhaps the greatest surprise



among ferns, to one who discovers it for the first time, is the tiny *trichomanes parvulum*, *uchiwa goke*, the "moss fan," on trunks of forest trees. Of arboreal ferns there are many, like most of the polypods, the uniquely interesting *drymoglossum subcordatum*, *ishi mame*, whose filiform rhizome is fastened to the bark by rootlets; the sterile alternate fronds resemble halves of beans. In Hyuga, that splendid spleenwort, *asplenium nidus*, *otani watari*, is arboreal; so also are *cryptogram crista*, *uwa shinobu*, and *vittaria japonica*, *shishi ran*, which a novice would pass for a grass. But most of these arboreal species are rock ferns as well. A distinctively rock fern is the little oriental walking fern, *campytosorus sibiricus*, *kumo no su shida*, found on Mt. Ibuki and near Karuizawa; a curious shield fern, creeping over rocks, rooting at base and apex, is *aspidium craspedosorum*, *tsuru denda*, at Kurama Yama and Karuizawa; on rocky banks about Karuizawa and Katsuoji, grows the Hakone maidenhair, *adiantum monochlamys*, *hakone sō*; the well known house fern, *nephrolepis cordifolia*, *tama shida*, occurs in tangled masses on the sea-cliffs of Hyuga; it propagates by spores, by tubers, and by stolons like a strawberry; a very modest spleenwort whose tiny pinnules suggest the leaves of the *icho* tree, *asplenium ruta-muraria*, *icho shida*, grows on the rocks of Mt. Ibuki.

The species of shield ferns and spleenworts, the most numerous, include not a few of the noblest ferns. A large shield fern on shady mountain sides, *aspidium viridescens*, *ryōmen shida*, we call tile fern, from the resemblance of the arrangement of its pinnules to tiles on a roof, while the Japanese, impressed by the arrangement of its *sori*, have named it well the dragon faced fern; in one edition of Murray's Guide, Prof. Chamberlain, under Nikko, designated another shield fern, *aspidium tripteris*, *jūnonji shida*, "rare," tho, in fact, very common in mountains; we have long called this the crown fern, for often many fronds

grow in a circle, reminding one of a royal crown, but perhaps the Japanese name, the cross fern, from a single frond's ready suggestion of a cross, is still more appropriate.

Quite a number of the ferns of the Atlantic states are here; the common maidenhair; the sensitive fern; the common brake; the grape fern; the noble male or basket fern; the royal fern; the lady fern; the hart's tongue; the ostrich fern; and while the Hartford climbing fern is not here, its sister is abundant in woody thickets.

ARTHUR W. STANFORD.

### My Obi Tour.

A missionary wife and mother so seldom has the opportunity of evangelistic touring, that she would fain share her experiences with others, especially as there were some unique features connected with the trip. As Miss Watanabe, President of the Japan Women's Missionary Society, was touring through our Hyuga field, it was a special privilege to accompany her to Obi, a town about thirty-five miles south of here.

Those of the Mission who have toured in this field, know what beautiful mountain scenery delights the eye of the traveler, as one climbs higher and higher, with innumerable turns, the mountain wall on one side, and below the deep gorge and river. One has to trust everything to the horse and the *basha* "red cap," as careless driving would send us all down into the ravine, hundreds of feet below.

I had supposed that Obi was a little interior town, with all the crude and undeveloped features of the ordinary country town. But, to our astonishment, after riding for miles thru uninhabited districts, we came suddenly in view of a large, well built town. Obi is one of the oldest places in Hyuga. Five hundred years ago a *daimyo* settled there; the descendants of his retainers still live in the town, which may account

for the air of wealth and gentility in the large, well built homes. How the Christian people did welcome us! From the time we neared the town, when a Christian man rode out on his bicycle to meet us, until our early morning departure, when a dozen of the church people gathered to wish us Godspeed, we were made to feel that our presence was a special honor.

The first morning was spent in making calls; and it was delightful to be received so cordially in a number of well-to-do non-Christian homes. A large number of men, women and children gathered, the first night, seventy or eighty in all, at the pastor's home (which is the church), and their interested faces gave an inspiration that helped me thru the short talk, which had seemed so impossible before the meeting. It was a pleasure to see at this meeting, a number of the non-Christian women at whose homes we had called.

The next afternoon a woman's meeting was held, and thirty or forty were present, among whom were some of the leading women of the place. Again, that evening, another meeting was held, this time in a large reception room, in our hotel. Both men and women, forty or fifty in all, representing the best people of Obi, came out to this meeting, including the Buddhist priest, the principal of the public schools, several officials, and other prominent men, and most of the women who were at the afternoon meeting. This gathering was a *kondan kawai* (social conference), and we were somewhat dismayed to have the pastor announce that Watanabe San and my-

self would be ready to answer any questions that they wished to ask. They were especially anxious to hear about America and its customs, and after a short talk from Watanabe San, giving her impressions of America, twenty years ago, when she was in Carlton College, various questions were put to me, such as "Tell us something about marriage customs in America"; "What do you consider the worst evil in American social life?" We were glad to have the discussion turn to the question of child training, and it was a rare opportunity to express my convictions with regard to the training of the child in the home. One seldom has the fathers, mothers and grandmothers all together when such subjects are being discussed, and they all seemed equally interested to hear from my own experience, of methods of child culture in a foreign home.

The Buddhist priest gave quite a helpful talk, illustrating it from an incident in his experience in Kyoto. He expressed himself as much pleased with the nature of this conference. The fire of questions and general talk continued until eleven o'clock, when we had to excuse ourselves, in order to get a few hours of rest before our early morning start.

Then the long ride home, and another day of helpful companionship with one who has had wide experience, and is a rarely spiritual woman. At home again, and both small boys none the worse for their mother's absence, gives me courage to go again sometime, and to advise other young missionary mothers to make the same experiment, for the returns are rich and lasting. GENEVIEVE DAVIS OLDS.

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